



1887

In the Name of

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Butler University Early Theses Collection

Summary

Volume of Collection

8 boxes, 154 folders

Collection Dates

1887 – 1911

Scope and Content Note

The collection contains early theses manuscripts from Butler University dating from 1887 until 1911 on subjects including Literature, Religion, Science, Greek and Latin. Until 1897 Butler required all students, including undergraduates, to write a theses statement in order to receive a degree. One year after Butler University joined the University of Indianapolis and became Butler College the theses requirement for undergraduate students was dropped. Postgraduate theses are available in this collection ending in 1911. While the majority of these manuscripts are handwritten, as early as 1908 graduate students were required to type theses statements.

"In The Name," IX.

We repeat the words carelessly often, thoughtlessly.

Like the coins struck in Caesar's mint, age and use have worn them smooth; the image is dim, the superscription faint.

The words do, indeed, remain current, but often pass from lip to lip with too little thought of their significance.

But the figures and inscriptions of old coins may be restored by heating; the significance of lip-worn phrases by study and thought. This single English phrase represents, not one, but five employed by the Greek, τῷ ὀνόματι, ἐν τῷ ὀνόματι, ἐπὶ τῷ ὀνόματι, εἰς τὸ ὄνομα, and τοῦ ὀνόματος. If we wish to understand the familiar watchword, we must see how each of these is used, why it is so used, when,

if ever, one might replace another. We shall compare the phrases "in the name of Christ" and "in Christ." We shall seek the shades which lie between all these, that we may feel the flatness of each construction chosen for its work. Thus we may, letter by letter, as it were, retracing the superscription of the coin, at length bring out some marks that shall more justly betoken its value.

The first passage to claim our attention is Matt. 7: 28 - πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι συνάμεις πολλὰς ἐποιήσαμεν;

From the context we learn that these persons were, nevertheless, not received by Christ. The construction is the instrumental dative. But we will compare this passage with others.

Mark 9: 38-39 - Ἐφῆ αὐτῷ ὁ Ἰωάννης.

διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου
ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῶν,
καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῶν.
ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν· οὐδεὶς
γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί
μου καὶ δυνησεται ταχὺ κακολογῆσαί με.

Luke 9:49—Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν·
ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου
ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν,
ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

Luke 10:17, 20—Ἰπέστρεψαν δὲ οἱ ἐσδομήκοντες
μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια
ὑποτάσσεται ἡμῶν ἐν τῷ ὀνόματί σου.
... πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα
ὑμῶν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα
ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.

Here we have, apparently, no choice
in the use of ἐν and ἐπὶ. Passing
that, we note in the first passage
quoted, that not all could thus
use the name of Christ. (Compare
in Acts 19:13-16, the futile and disastrous
attempt of the sons of Sceva to use the
name of Jesus on a demoniac.) The
reply of Jesus to the seventy in
Luke 10:20, is significant in the

light of the passage in Matthew already noticed. The names of some to whom the spirits had been subjected in his name, were not written in Heaven. They had rejoiced in outward works and visible results, not inward grace, and, although Christ allowed no one willing to work for him to be forbidden, yet such fair beginning had with them brought no spiritual fruit to perfection. Turning, now, to the account in Acts of the healing of the lame man who sat at the Beautiful gate of the temple and the trials of Peter and John which followed, we find several passages in point. Take, for the present, relating to the healing itself,

Acts 3:6 - εἶπεν δὲ Πέτρος ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι ὃ δὲ ἔχω, τοῦτό σοι δίδωμι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου περιπάτει.

Acts 4:7 - καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυκθάνοντο ἐν ποίᾳ δυνάμει ἢ

ἐν ποίῳ ὀνόματι τοῦτο ἐποιήσατε ὑμεῖς;
 Acts 4:10—γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ
 παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι
 Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς
 ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν,
 ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν
 ὑγιής.

In the passages previously
 examined, those casting out
 demons worked ἐν ὀνόματι τοῦ
 Χριστοῦ, but here Peter tells
 the man to act ἐν τῷ ὀνόματι Ἰησοῦ
 Χριστοῦ. The examiners of Peter
 and John ask ἐν ποίῳ ὀνόματι
 they acted, and Peter answers that
 the man stands before them well
 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ; hence,
 both healer and healed acted ἐν
 τῷ ὀνόματι Ἰησοῦ Χριστοῦ. See, now,
 Acts 4:16-18—λέγοντες τί ποιήσωμεν τοῦτο
 ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν
 σημεῖον γέγονεν δι' αὐτῶν, πᾶσιν τοῖς
 κατοικοῦσιν Ἰερουσαλὴμ φανερόν, καὶ οὐ
 δυνάμεθα ἀρνεῖσθαι ἀλλ' ἵνα μὴ ἐπὶ
 πλεον διανεμηθῇ εἰς τὸν λαόν, ἀπειλησώμε-
 θα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι

τούτῳ μηδεὶ ἀνθρώπων, καὶ καλέσαντες
αὐτοὺς παρήγγειλαν καθόλου μὴ φθέγγεσθαι
μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
Acta 5: 27-28—καὶ ἐπηρώτησεν αὐτοὺς ὁ
ἀρχιερεὺς λέγων· παραγγελίᾳ παρηγγείλαμεν
ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ,
καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς
διδαχῆς ὑμῶν.

Acta 5: 40—ἐπείσθησαν δὲ αὐτῷ, καὶ
προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες
παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ
Ἰησοῦ, καὶ ἀπέλυσαν.

Acta 9: 27-28—Βαρνάβας δὲ ἐπιλαβόμενος
αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ
διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν
τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ
πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν
τῷ ὀνόματι Ἰησοῦ. καὶ ᾤν μετ' αὐτῶν
εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς
Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ
ὀνόματι τοῦ κυρίου.

The apostles were charged not to
speak ἐπὶ τῷ ὀνόματι Ἰησοῦ, but Paul
spoke ἐν τῷ ὀνόματι Ἰησοῦ. Why
should the same men ask
Peter and John ἐν ποίῳ ὀνόματι

7

they worked, but charge them not to speak ἐπὶ τῷ ὀνόματι Ἰησοῦ? Is the use of the prepositions accidental, as we thought in a former case, or is there a special fitness in their choice of words? Why does the Jewish council charge Peter and John not to speak ἐπὶ τῷ ὀνόματι Ἰησοῦ, while Paul speaks ἐν τῷ ὀνόματι Ἰησοῦ? These are pertinent questions, but we may, perhaps, be better able to answer them later.

Let us look, now, at *Matth. 24:5* — πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

Mark 13:6 — πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.

Luke 21:8 — ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν.

False Christs come ἐπὶ τῷ ὀνόματι

Χριστοῦ. They present themselves for Christ. They speak for Christ. Their words are the words of a Christ - counterfeit coin, in their case, against which he warns the disciples - but they are acting, speaking, as the Christ, and this is to come ἐπὶ τῷ ὀνόματι Χριστοῦ. In John 4:1-2, we read that Jesus was baptizing, although Jesus himself baptized not, but his disciples. His agents were baptizing for him. The disciples baptized instead of Jesus, and so were baptizing ἐπὶ τῷ ὀνόματι αὐτοῦ. So in Acts 3:38 - Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, φησὶ, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.

The people will be baptized here, just as in the former case, by Jesus, not himself, but his disciples, acting as his agents in the matter, i.e. ἐπὶ τῷ ὀνόματι

Ἰησοῦ Χριστοῦ. The added clause, "and ye shall receive the gift of the Holy Spirit," further shows that it is really Christ's baptism, because this is the distinguishing mark by which that is known. (Mark 1:8).

But let us seek the force of the phrase ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ. We may find help here in John 10:25 - ἀπεκρίθη ὁ Ἰησοῦς· εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

John 14:10 - οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατήρ ὁ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.

Jesus worked ἐν τῷ ὀνόματι τοῦ πατρὸς; i.e. he was in the Father, and the Father in him, and his works were not from himself, but the Father abiding in him did His works. So, that a man may work ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, he must be in Christ,

and Christ in him, and he will not work from himself, but Christ abiding in him will do His works. John further explains this condition in his epistle. "Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). And, again, "God is love; and he that abideth in love abideth in God, and God abideth in him" (4:16). And, "If we love one another, God abideth in us, and his love is perfected in us" (4:13). It is not, therefore, until Christ is formed in him, so that the man works in newness of the spirit, and not in oldness of the letter, inspired by the spirit of the same love that inspired Jesus, that he begins to work ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ. He then works out as God works in him both to will and to do the pleasure of God.

How clearly all this is

understood, and, therefore, how much
 the phrase may mean to any
 particular individual, is, of course,
 a matter of spiritual apprehension
 and that is dependent on the
 spiritual growth of the man.
 To the Jewish council, it is one
 thing; to the disciples in their
 early walk with Jesus, another; to
 the same disciples after the
 outpouring of the Spirit, it is
 more; and who can doubt that
 to John after half a century of
 service ἐν τῷ ὄνόματι Ἰησοῦ Χριστοῦ,
 it is much more? The Jews
 ask ἐν ποίῳ ὀνόματι a miracle is
 wrought. A supernatural power
 has been at work. It cannot
 be supposed that the men have
 done this from themselves. What
 power worked through them? Is
 it demonic? divine? The prince
 of demons? the Spirit of God?
 But in their preaching the
 council sees the apostles carrying
 on, instead of Jesus, the work

they had long sought to check; they forbid them to speak ἐπὶ τῷ ὀνόματι Ἰησοῦ. So Christ uses ἐπὶ in Luke 24:47-καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετὰ νοίας εἰς ἅφρεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη.

His work will not cease because he leaves the world and goes unto the Father. Others shall take his place. The gospel will still be preached. But not always ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ. Some preach Christ of envy and strife, of faction, not sincerely, to raise up affliction for his servants; yet, even so, whether in pretense or in truth, Christ is preached (Phil. 1:15-18). And, again, Paul says of Timothy, "I have no man like-minded who will care truly for your state. For all seek their own, not the things of Jesus Christ" (Phil. 2:20-21). Thus, there is a preaching ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ which is not ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ. That

Paul should speak ἐν τῷ ὀνόματι.
 Ἰησοῦ, was only one expression of
 a life whose completed thought
 was, "I live, and yet no longer
 I, but Christ liveth in me" (Gal. 2:20).
 To his friends, Barnabas and
 Luke, it was the same. His
 enemies, doubtless, thought of
 Paul as speaking only ἐπὶ τῷ ὀνόματι
 Ἰησοῦ. So in Acts 16:18 - διαπονηθεὶς
 δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι
 εἶπεν· παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ
 ἐξελθεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
 3 Thes. 3:6 - Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,
 ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
 στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
 ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν
 παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.

The Spirit of the Master actuates
 Paul in all things. Not of
 himself, or for himself, his life;
 not his own words, but Christ's,
 flow constantly from his life
 and pen; not his work, but
 Christ's, absorb his whole thought
 and activity. Christ commands,

Christ works. So the churches are instructed; in discipline, in thanksgiving, in all things.

1 Cor. 5: 3-5—ἐγὼ μὲν γὰρ ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον, ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐντῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.

Not of themselves could they do this thing. Not in the human spirit that would keep their own skirts clean by pushing off the offender wherever he might fall; but in the Spirit of the Lord, that his spirit may be saved, should the church assemble for this work.

Eph. 5: 20—εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί.

Col. 3:17—καὶ πᾶν ὅ τι ἂν ποιῇτε ἐν
 λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι
 κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ
 πατρὶ δι' αὐτοῦ.

Thanksgiving to God shall
 spring out of the fulness of
 his Spirit within. As the
 carnal will is crucified and
 dead, the new man in Christ
 Jesus must live, a new life;
 a life not fashioned according
 to this world, but transformed
 by the renewing of the mind
 into the very image of the Lord.
 Washed, sanctified, justified, ἐν τῷ
 ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ (1 Cor. 6:11),
 his every act must henceforth
 be ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ.
 And in just so far as this
 transformation has taken place,
 old things have passed away
 and all things become new,
 in just so far as the man
 living and acting ἐν τῷ ὀνόματι
 Ἰησοῦ Χριστοῦ. He lives, like
 Paul, in faith from the Son

of God. It is this faith that enables the same man to walk ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ. It is this faith that saves the sick ministered to ἐν τῷ ὀνόματι τοῦ κυρίου (Jas. 5:14-15). Cornelius and his friends who have already received the Spirit, are directed to be baptized ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ (Acts 10:48). The disciples may speak of casting out demons either ἐν ᾧ ἐπὶ τῷ ὀνόματι Χριστοῦ, because, while there is a difference in the thought, either thought is applicable. But when Jesus says that no one doing a mighty work ἐπὶ τῷ ὀνόματι αὐτοῦ, can quickly speak evil of him, he uses ἐπὶ for a purpose. Also in Matt. 18:5-καὶ ὅς ᾧ δέξηται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

Mark 9:37-ὅς ᾧ ἐν τῶν παιδίων τούτων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ᾧ ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

Luke 9:48—καὶ εἶπεν αὐτοῖς· ὅς ἂν
δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί
μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξεται,
δέχεται τὸν ἀποστείλαντά με.

In John 10:37-38, he says, "If
I do not the works of my
Father, believe me not; but if
I do them, though ye believe
not me, believe the works."
These men who begin by
believing and doing his works,
shall, by and by, believe Him
for the very works' sake (John 7:17).
The persons mentioned in Matt. 7:
28, use neither construction, because
they have neither thought in
mind. It is not in whose
stead they work, it is not
whose power is manifested,
whose glory is magnified
through them; it is what they
have accomplished through this
means, that fills their thoughts—
surely enough to entitle them to
salvation—and the instrumental
dative expresses this thought.

How different the spirit of
 Mark 9: 41—ὅς γὰρ ἂν ποτίσῃ ὑμᾶς
 ποτὴριον ὕδατος ἐν ὀνόματί μου, ὅτι
 Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
 ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

For

"It is not the deed we do,
 Though the deed be
 Never so fair,
 But the love, that the Saviour
 looketh for,
 Hidden with holy care,
 In the heart of the deed
 So fair."

The works that shall not
 be burned in the day of fiery
 trial are those which are
 wrought ἐν τῷ ὀνόματι Ἰησοῦ
 Χριστοῦ. Yea, even though
 reproach shall fall upon a
 man ἐν ὀνόματι Χριστοῦ, he is
 yet blessed that the Spirit of
 glory and the Spirit of God
 rests upon him (1 Pet. 4: 14). But
 we turn to John 14: 13-14—καὶ ὅτι
 ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο

ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ νῦν.
 ἂν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ
 ποιήσω.

John 15:16 - οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ'
 ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα
 ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ
 καρπὸς ὑμῶν μένη, ἵνα ὅτι ἂν αἰτήσητε
 τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

John 16:23, 24, 26 - ἀμὴν ἀμὴν λέγω
 ὑμῖν, ἂν τι αἰτήσητε τὸν πατέρα, δώσει
 ὑμῖν ἐν τῷ ὀνόματί μου. ἕως ἄρτι οὐκ
 ᾔτήσατε οὐδὲν ἐν τῷ ὀνόματί μου.
 αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ ὑμῶν
 ᾖ πεπληρωμένη. ----- ἐν ἐκείνῃ τῇ
 ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε.

These passages are, I think,
 the most quoted of all with
 which our study is concerned.

The promise of anything is
 so alluring; unfortunately, not
 less so to the carnal mind
 than to the spiritual. All
 are eager to know how to
 ask "in his name"; and the
 faith of many who have
 asked for "anything", is sorely

tried when the thing fails to appear. Let these test themselves. Did they ask for something to spend in their pleasures (Jas 4:3)? Is this the asking of Him who came not to do His own will, but the will of Him that sent Him? Not only does God not promise to fulfil the desires of the the flesh, but he warns us to make no provision for the flesh to fulfil its desires; for the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other. The promise is to the Spirit, that new man which is striving against the flesh, to bring it into subjection to the will of Christ. As long as your petitions are of the world and for the things of the world, ye have asked

nothing in Christ's name.
 But in that day when in
 the Spirit of Truth you set
 your affections on things
 above, ye shall ask what ye
 will, and it shall be done
 unto you, that the Father
 may be glorified; for, herein
 is the Father glorified, that
 ye bear much fruit. And
 the fruit of the Spirit is
 love, joy, peace, longsuffering,
 kindness, goodness, faithfulness,
 meekness, temperance. Let these
 things be in you, in order
 that ye may ask and
 receive that ye may abound
 more and more. How shall
 we then ask ἐν τῷ ὀνόματι
 Ἰησοῦ Χριστοῦ? "Pray one for
 another, that ye may be
 healed" (Jas. 5:16). "If any
 man see his brother sinning
 a sin not unto death, he
 shall ask, and God will
 give him life for them

that sin not unto death" (1 John 5:16). "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

(Luke 11:13). And when we know not how to pray as we ought, the Spirit himself shall make intercession, and he that searcheth the hearts, knoweth what is the mind of the Spirit.

And so, even
 "When by earth's cross lights
 perplexed,

We crave the thing that
 should not be,

God reading right our erring
 text,

Give ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
 what we would ask could
 we see."

How is it in John 14:26? — ὁ δὲ
 παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
 πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,

ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
ὑπομνήσει ὑμᾶς πάντα ὃ εἶπον ὑμῖν.

Is not the sign of his
coming ἐν τῷ ὀνόματι Χριστοῦ, "he
shall not speak from himself",
but "he shall take of mine and
declare it unto you" (John 16:13-14)?

What shall we say, then, when
we turn to Phil. 2:9-10, and read,
διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν καὶ
ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν
ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν
γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων
καὶ καταχθονίων? Shall a

time come when all in
heaven and earth and hell,
shall again be reconciled to
God, having become partakers
of the very Spirit of Christ?
How, then, can it be fulfilled
that all shall bow ἐν τῷ
ὀνόματι Ἰησοῦ, until all shall
be gathered together into one in
Christ Jesus, all enmity through-
out God's universe, having
been put away through His

cross?

If we examine the use of εἰς τὸ ὄνομα, we shall find this expression used in three connections, with συνάγειν, with βαπτίζειν, and with πιστεύειν. Of the first of these we have but one example:—Matt. 18: 20—

οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

Of the second, there are three:—
Matt. 28: 19—πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

Acts 8: 16—μόνον δὲ δεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

Acts 19: 5—ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

Of the third, four:—

John 1: 12—ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

John 2: 23-24—Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ,

πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ,
θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.
αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν
αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντα.

John 3:18—ὁ πιστεύων εἰς αὐτὸν οὐ
κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται,
ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ
μονογενοῦς υἱοῦ τοῦ Θεοῦ.

1 John 5:13—Ταῦτα ἔγραψα ὑμῖν ἵνα
εἰδῇτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς
πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ
Θεοῦ.

Let us now note the conditions
suggested by the prepositions
we are studying. ἐν points to
a condition affecting the action
of the subject, and so, in a
manner, at least, participating
in it. ἐπὶ with the dative,
suggests a condition inciting
the action of the subject, but
not the participation of its
object in the activity excited.

The object of εἰς indicates the
sphere of the activity of the
subject, with the entrance or

approach to it, in mind. If we compare Matt. 18: 20 with 1 Cor. 5: 3-5 when the same verb is used with ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ, we shall see that the latter is a condition on which the action is dependent.

Such discipline could not be otherwise administered than ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ. In the passage in Matthew, εἰς τὸ ἐπὶ ὄνομα gives the object of assembling, fixing the limit of the possible activities of the assembly to matters pertaining to the name of Christ. εἰς and the accusative are naturally fitted to express the extent of their field of operations and the fixed boundary within which it is comprised, and we think of the subject as approaching or entering this field. With βαπτίζειν, we must consider, not only the passages already quoted, but

also Rom. 6:2-3, where we have εἰς Χριστὸν Ἰησοῦν used in the same sense. οἵτινες ἀπεθάτομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἀγροεῦτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; The persons baptized, have passed out of a life of sin, and can, therefore, no longer live therein. They have entered upon a new life, and the extent and limits of the sphere in which this new life will be engaged, are fixed by the phrase εἰς Χριστὸν Ἰησοῦν, as elsewhere by its equivalent, εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Taking up the use of εἰς τὸ ὄνομα αὐτοῦ with πιστεύειν, we find in John 3:18, that the phrases, εἰς αὐτὸν, and εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ, are equivalent. We shall, also, find in John 2:23-24, that some whose purpose turned toward this sphere, were not

trusted by Christ, and we may
 conclude, that, while, drawn by
 the luster of his deeds, they
 approached, they never heartily
 entered it. But we should
 compare these passages with
 1 John 3:23, where we have the
 personal dative with πιστεύειν.
 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
 πιστεύωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
 Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους
 καθὼς ἔδωκεν ἐντολὴν ἡμῖν. The
 construction with the preposition,
 shows a purpose of those believ-
 ing, with regard to his name,
 a purpose which, if carried
 out, would make that their
 sphere of action. The dative
 shows a reciprocal action with
 the subject. It is, not only
 the object, but the inspirer of
 the action, πιστεύειν. There
 is a similar construction in
 Matt. 12:21—καὶ τῷ ὀνόματι αὐτοῦ
 ἔθνη ἐλπιοῦσιν. This hope is
 not only fixed on Christ, but

springs from Christ.

The genitive, the last construction we are to study, is found only in Acts 3:16 - καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τούτου, ὃν θεωρεῖτε καὶ οἶδατε, ἑσπερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

Here the parallel expression πίστις ἡ δι' αὐτοῦ shows that τοῦ ὀνόματος αὐτοῦ is a genitive of source. In Gal. 2:20, we find a parallel construction, πίστει τῇ τοῦ υἱοῦ τοῦ Θεοῦ, which shows that faith in the Son of God and in his name, are the same; and by turning to Matt. 1:21, we may see why this is so, inasmuch as his name but expresses his character and mission.

When next the familiar words, "in his name", shall pass our lips, if we remembered that purpose εἰς τὸ ὄνομα may be unfulfilled, that service ἐπὶ τῷ

ὁρόματι may be insincere, that
absorption in doing τῷ ὁρόματι
may leave emptiness of being
ἐν τῷ ὁρόματι; may we also
remember that sincerity of
service ἐπὶ τῷ ὁρόματι, and purpose
εἰς τὸ ὄρομα faithfully pursued,
must become a life ἐν τῷ ὁρόματι,
springing from the source of life
τοῦ ὁρόματος, a life both to
and from him (τῷ ὁρόματι).

Mary & Edna Arnold.

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